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# COMPARISON

OF

# GURU NANAK

WITH

# JESUS CHRIST

BY

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**Life and Teachings of GURU NANAK.**

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# COMPARISON

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# Chapter I

**Guru Nanak's life being a better example to be followed by the humankind at large than Christ's.**



I am inclined to make comparison of Nanak with Jesus, the founder of Christian religion, in order to show that we can get more advantages if we set the life of Guru Nanak before us in our practical lives than we can do by that of Christ.

It is beyond any doubt that Christanity has attracted the enlightened nations of Europe and America and is making proselytes in other continents too. It, moreover, cannot be denied that the followers of Christ are foremost in power and wealth and they have established schools and colleges all over the world to teach the precepts of Jesus to Christians and non-Christian boys. Christian asylmns are also found all over the land to receive and rear the orphans and widows of all castes and climes.

Christian preachers go all over the land even in small villages and hamlets to preach the name of Christ, and English literature is so much replete with the precept of Christ that no educated and even an uneducated man in India can be expected to be ignorant of the name of Jesus, the founder of Christian religion. But full information regarding him can be acquired by going through the New Testament, which treats of his religion, his life and character.

By going through the New Testament, the most important fact, leaving numerous minute and trifling facts aside, met with is that Jesus remained bachelor in his life as well as he preached the people to abstain from marriage as far as possible.

But Nanak, the founder of the Sikh religion married and begot children, which he did knowingly and willingly in

order to set a best example to the world; for, in fact, without the matrimonial life he led, he could not practically prove the possiblity of serving two masters, the world and heaven, at the same time, which was considered by Christians an act of utter impossiblity for long and long ages.

Christians make a mistake—nay they do not make mistake, but wilfully shut their eyes against the truth—when they say that life of Christ is the best example to the world at large. They go so far as to say that great advantage Christianity has over all the religions of the world, is that it not only contains precept but an example for the guidance of human beings in their practical lives.

If we, however go to the depth of the matter, we find that it is as apparent as the Sun that a greater part of the human-kind is quite unable to follow Christ as well as his precept; while Guru Nanak's

life and teachings are so eminently suited to the practical life that men of all grades can act upon them without the slightest obstacle in their way.

In order to prove the above statement I divide the humankind, according to their modes of living and thinking into two most important classes.

1. Persons, who are engaged in *Gaharist Asharam* or Family life *viz* those who enjoy family life.

2. Persons, who practise devotion *or Fakeeri panth* and are called devotees.

There is a third class, but it is not worth taking into any account. I mean those persons, who enjoy neither *Gaharist Ashram* nor devotion. They can be made to belong to the neutral class, which can be ascribed to the weeds, which commonly grow in the crop of every field. ' Weeds do no good, but lessen the growth

of the crop, for which gardener toils day and night. Gardener, however, knowing the existence of weeds injurious to his crop, allows them to grow along with it, for fear that if he takes immediate steps against the weeds, his crop also suffers. So does our heavenly Father. He keeps the neutral class for the safety of those persons, who enjoy family life or devotion.

As the weeds get an equal share of the water and manure, which the gardener puts in his crop to keep his crop flourishing, so this neutral class partakes of all the heavenly blessings which are sent from above for the persons engaged in *Gharist Ashram* or devotion.

When the crop is ripe; gardener cuts it and heaps it carefully in his barn; but he collects the weeds and burns them to ashes in order to destroy their seeds. The same fate awaits this neutral class.

Hence I leave this neutral class altogether, as it is not worth taking into any account, and all the morals and religions are for the men of family life and devotion.

Thus dividing the human kind into two most important classes I see without any bias or narrow mindedness whatever that it is quite unreasonable to say that life of Jesus of Nazereth is the best example or Christianity is best suited to those, engaged in *Gharist Asharam*, when Jesus openly preaches the impossiblity of serving two Masters, the world and heaven at the same time. (Mathew IV. 24).

And when he says " Lay not up your treasure on earth; resist not evil; but whosoever smite thee on thy right cheek, turn him the other also; " whosoever compel thee to go a mile, go with him twain. (Mathew VI, 19, V, 39, 40, 41.)

Chief duty of a man of *Gahrist Ashram* is to marry and beget children, but

Christianity preaches "it is good for a man not to touch a woman." (I. Corin. VII.)

When he is married, great responsibilities fall upon his head. He has to support his family and to provide himself against the future unknown emergencies, which he can not do without laying some treasure upon the earth.

On many occasions he is obliged to resist evil and to bring the wicked to justice. He shows mercy upon those who deserve it; but he drives the hypocrits out of his house. He opens his door for the weary travellers; but he shuts them up against thieves and robbers. He receives a true devotee with open arms, but he kicks out those, who assume his garbs only. His wife and daughters are willing to help the needy, but they fracture the skull of the wicked, if they come to implore their mercy. In short,

the man who is engaged in household life can not equally treat the whole of the humankind; but he has to use discrimination.

Under such circumstances, it is obviously unreasonable to imagine that the man of family life will be able to follow Christ and his doctrines. If the Christians themselves practically realise Christ's precept; their houses would fall in the hands of the robbers, and their lives even in the clutches of the murderers. Christian governments, which rule the greatest part of the world, would not stand even for a moment. But the principles taught by Nanak, are so praiseworthy, that every one, whether engaged in family life or *Fakeeṛi Panth*, can act upon them.

To what do we liken this *Gharist-Ashram* which is enjoyed by the greatest part of the humankind ? To the fathom-

less sea—which is so humble that it bears the heavy burden of ships, laden with tons of cargoes, without any murmur; and yields to the boats which swiftly pierce through it, without any resistance; but sometimes, it ebbs and flows with such a fury as to swallow all that comes in its reach. Yes, to the sea, which has brackish water, but produces those priceless pearls which crown the heads of the kings and emperors, let us ascribe this *Gharist Ashram*, for its ebbs and flows are no less violent than those of the sea, and its fruits are likewise, sweet and bitter. If the furious crocodiles & whales are a cause of danger to the swimmer in the sea, the robbers and ruffians threaten the life of the man, engaged in the *Gharist Ashram* with the same fury.

O' ye, Man ! can you without the help of a sailor, hope to cross over the *Gharist Asharam* Sea, so vast and expen-

sive ? Can you consider yourself so strong as to defy the fierce and bulky crocodiles, which much abound that horrible Sea ?

Yes, you can not. If you, therefore, have will to pass through it and reach the the other bank, where devotion resides, we point you out that Guru Nanak is ready to take you easily over that Sea. He is an expert Sailor—so expert he is indeed that he had willingly plunged himself into the fathomless *Gharist Ashrm* Sea and safely swam to the sphere of devotion, which every truth-seeker aspires to attain.

Christ as well as founders of some other religions, stood on the safe bank and gave the people verbal directions either in proverbs or in a language too difficult to understand, but Nanak placed a full sketch of his own life before them so as to enable them to understand all the

directions as easily as possible: for a man learns more by object lessons than by precept. On these accounts it is true to say that he, who follows Nanak in his footsteps, becomes perfect in *Gharis-tashram* as well as in devotion.

To do justice to Jesus, however, I admit to the astonishment of non-Christians and Christians even that his life is so blotless, and holy that he is an example to the devotee--a class of human beings who have entirely devoted themselves to God. Only a devotee can act upon his precepts, while these are above the men engaged in *Gharist Ashram*. The fact is that only a devotee can confer his favours on the whole humankind, without any distinction of caste, colour and clime.

Devotee cares not at all, if he himself is hungry, and thirsty; but he is much distressed to see his fellow-creatures in a miserable state. He himself is content to

bear the inclemancy of the cold weather and scorching rays of a blazing sun ; but he can not bear to see others in a state of nakedness and barefootedness.

People hate him and despitefully use him but he in return loves them without the hope of any reward. They call him idiot and fool; but he is ready to sacrifice his life for them. They seize him, bind him, and hang him, but he prays for their long lives and prosperity. In short, a devotee possesses such rare qualities that we, the worldly minded men, are incapable to describe them.

Unfortunately a few men belong to this class ; but a single devotee is sufficient to combat against the whole of the humankind. He never counts the odds against him but he makes "his standing place to move the world."

——:o:——

# CHAPTER II

## Guru Nanak's superiority in his mode of preaching the word of God, his amiability and love of peace.

And another superiority, which Nanak holds over Christ, is that Nanak had such exceptional qualities as to win the hearts of his antagonists. It is because in those days when lawlessness and high handedness were prevelent in the country—when sword was the only arbiter in settling mutual disputes—he was able to preach word of God and bring the people to the right path, without creating any disturbance among those whom he addressed his lectures. It is because in those times of disorder and irriligion he could travel among the bigotted Arabs and savage Afghans,—where the "system of *Koran* in one hand and sword in the other" was in great vogue—preaching his mission from place to place without offending, in the least, any one.

But Christ was quite reverse to him in this respect. He could turn his very friends into his dreadful enemies, so much is that his very elected disciples had not only left him alone in distress, but denied to have ever known him in their lives, not only once but twice, thrice.

We, moreover, see without any bias and narrowmindedness that mode of preaching religious instructions, adopted by Nanak, is so excellent, so praiseworthy and so worthy of general acceptance as to give the highest place among the founders of all the religions in the world. For Nanak's sole object in preaching the religious principle was not to hurt the hearts of his audience. He used to introduce his speech with so much simplicity that the listeners at first took him for an ignorant man; but at the end he contrived to arrive at such a clear conclusion that they were wonder-struck to find him a treasure of profound knowledge and wisdom.

It is worth studying by every religious preacher how wisely and cleverly Nanak had pointed out to the Hindu pilgrims at Hardwar while they were engaged heart and soul in offering up the Ganges-water to the Sun, that their water, so offered up, would never reach their deity, millions of miles higher above in heavens.* And how he had expounded to the Arabs in charge of Mohamadan place of worship in Macca that God not only exists in the west but in all directions and everywhere.

Had he at such a time, when Hindu pilgrims at Hardawar, their sacred bathing place, and Mohamadans at Macca, were absorbed in their religious worship according to their respective religious emotions, made an extempore speech to point out to either of them the fallaciousness of their proceedings and deficiencies of their religions he would have met with a severe rebuff. But Nanak employed such

* F. N.—For detail see Life and Teaching by the same author

wise methods in those critical opportunities to bring them to the right point that they had no alternative but to assent to his words.

Christ, however, had not to deal with such rude and barbarous nations as Arabs and Afghans, he was fortunately destined to preach among meek and mild Jews; but still he created great discontentment among them. It appears that Christ, although he had noble ideas and noble mission to perform, had not well studied the complex nature of human heart whose mechanism are so delicate as to be broken to pieces by a single harsh word. It is because he had adopted such a harsh, an off-hand and authoritative mode of preaching religious principles as to disturb the equanimity of his listener's minds.

On some occassions, Jesus of Nazerath in his zeal and energy in preaching his religion used to rebuke his audience in

very strong and offensive terms. Mathew, one of his deciples, in new Testament informs us that when great multitude had gathered together to hear Jesus's sermons; Jesus spoke them as follows. "Ye fools and blinds: for whether is greater the gold or the temple that sanctifies the gold. Ye fools and blinds: for whether is greater the gift or alter, that sanctifies the gift." His ire is not yet quenched, he still goes on, "Ye blind guides, ye hypocrites, ye serpents, ye generation of vipers how can you escape the damnatinon of hell" (Mathew XXIII 15, 16, 18, 19, 33,).

Now consider, gentlemen, how far it is polite and reasonable such ignominious words to be addressed to the assembly of those persons, who had assembled together to profit themselves by the words of him, who had proclaimed himself to have been sent from heavens for an atonement for the

sins of humankind. To what extent their hearts would have been wounded, can not be delineated in words!

Under such circumstances if the Jews, exasperated by such bitter reproaches, directed to them not on a few occassions, stoned him, spat him, caught him, bound him and tortured him to death in those wild days, they are not much to be condemned; while it is seen that even in these days of peace and tranquility and with so much advance of civilization, religious preachers, who, in their blind enthusiasm to induce others to hold the same faith as they themselves have, preach the religion they believe in, so doggedly as to wound the feelings of their audience, are mercilessly poisoned and murdered without any remorse.

For such occurrences—lamentable and mournful though these are in their nature—people are not to be blamed, but mostly

the preachers, who without mastering the habits and mode of living and other circumstances of the people, make such rash speeches as to create a disturbance among those, whom they intend to teach truth and religion. If such preachers are ill-treated; if they see premature grave; it is owing to their own imperfect knowledge to handle the subject, they intend to impress on the minds of others.

I admit without any fear of contradiction that life of Christ, as far as it is known from New Testament, is blotless and holy, his mission to save the people from vicious actions was noble. He used to preach the real truths. He had, moreover, well studied theology, so he could claim to be the doctor of divinity; but he could not practically realise how to administer medicines, prescribed for cleansing the souls suffering from the disease of sins, in such proper dozes as to

ensure immediate recovery without offending, in the least, any of his patients.

Truth is that to rich and poor he gave the dozes, in same proportions. To young and old he prescribed the same medicines. Hot headed and cool-brained were weighed in the same balance. To peer and peasant he gave the same advise. In short he did not act as an experienced physician acts to gain popularity as well as to effect the recovery of those patients suffering for years from malignant diseases. So the result was that the people did not like him, they hated him; they tried to remove him from amongst them, so that they all joined together against him and he had to see the premature grave.

But in the case of Nanak result is quite the reverse. He reached his patients in the form of a friend, soothed them in their afflictions and applied healing balms on their bleeding wounds and thus made

wonderful cures. So he was liked by all honoured by both Hindus and Muhammadans. All wept and cried on his death and were heavily sorrowful for losing him. And even after death he is revered and honoured by the people of all castes and climes. But it was the will of Great Creator to deprive the humankind of such a noble person, so every one had to resign on His will.

Alas! if Jesus would have known that it is possible to preach the truths of religion without offending others, if he would have thought that to be popular is the foremost duty of the founder of a religion; he would have survived long to profit the humankind by his example and precepts!

If the religious preachers, even in these days, follow Nanak and preach their respective religions as he has preached; religious disputes and national hatred

will become the fables of the past and love and brotherhood shall reign all over the world in their place. May the *Akalpurkh*, the ever living being, bring soon this long-coveted day.

THE END.

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